

Romans 8:28–39

“Our Faltering Love Perfected by His Faithful Love”

What hope can believers have, when they see that their love for God and obedience to His calling are so poor? Pastor leads his family in today's "Hopewell @Home" passage. In these twelve verses, we learn that our hope is as sure as the character, plan, and work of God Himself—now having been secured by our Redeemer, the God-Man, Who sits on the throne of glory!

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Romans 8 verses 28 to 39, these are God's words and we know. That all things work together for good to those who love God to those who are the call deporting to his purpose. For him he for you. He also predestined to be conformed to the image of his son.

That he might be the firstborn. Among many brethren for ever. Him he predestined these he also called. Him he called these he'll suggestified. Him he justified these he also glorified. What then shall we say to these things? If God is for us who can be against us. He who did not spare his own son.

But delivered him up for us all. How shall he not with him really give us also freely give us all things. Who shall bring a charge against God's black. It is God who justifies? Who is he who condemns it is Christ who died and furthermore is also risen. Who is even at the right hand of God who also makes intercession for us.

Who shall separate us. From the love of Christ. Shall tribulation or distress or persecution or famine or nakedness or peril or sword. As it is written for your sake we are killed all day long, we are accounted as sheep for the slaughter yet in all these things we are more than conquerors.

Through him who loved us. For I am persuaded. That neither death nor life nor angels nor principalities. Nor powers nor things present nor things to come. Nor height nor depth nor any other created thing. Shall be able to separate us from the love of God. Which is in Christ Jesus.

Our Lord. So far the reading of God's inspired and inequaled. So a couple of favorite verses in fact just about every one of these is a favorite verse many many believers. But two of the greatest are and we know all things work together. For good. And that's something that everything does and then the other one is kind of the opposite and kind of exactly the same nothing can separate us from the love of God, so there's something that everything does it works together for our good and there's something that nothing can do that is separate us from the love of God.

And. These verses all taken together not only present us with these wonderful truths, but they present us with how sure these truths are because of who it is who has determined them and what he has done to secure them. So all things must work together for our good and nothing ever gets in the way of God loving us because of who it is who is determined to do this that is God and what it is, he he has done to secure this and that is coming the second person at eternity coming as the son becoming a man dying for us rising again sitting at the right hand imagine he interceding for us.

And so the passage is especially about how absolutely totally completely unchangeably unstopably continually sure it is. That everything is working together for our good. And that nothing ever separates us from the love of God. So what a wonderful passage even though in God's Providence, I'm just kind of going through the first portion of the service is just going straight through the hymnal and picking passages to match and so we came to 4:34 which is a fairly well-known song so we just missing that one and number four 34 is met best matched to Romans 8:28 to 39.

But this is exactly the antidote doesn't it to the way. Jacob is thinking and talking and all up in his feelings in the passage that we have for the sermon. Both just kind of going seriously and God giving it to us together. The absolute certainty. That nothing or that everything works for our good and that nothing can separate us from God's love.

He says and we know that all things work together for good to those who love God to those who are the called according to his purpose and one of the reasons why he puts it that way in Romans 8:28 is because since about the middle of Romans 7, the thing that has been frustrating to him and one of the things that we find frustrating to ourselves is that we keep failing to love God the way we want to.

We, 'd be loved him. We love what is right. We have the good that we want to do and we have the evil that we hate to put the

good that we want to do we keep not doing in the evil that we hate we keep on doing. And so it is our love for God and our knowledge our awareness that we have been called to serve God that makes it so hard for us that we're still sinners.

Because it breaks a heart that we are not acting in towards him in the love that he has given us for himself. It breaks our hearts that we are not fulfilling the service and obedience to which he has called us. It has a ha. But the fact that we do love him.

And are failing in it. And the fact that we are called and are thus are not doing very well in it makes it certain that all things are working together for our good out as he knows that. How is it? How is it that someone comes to love God and to be called?

Well, he starts with how it is. For whom he fore knew. He also predestined to be conformed to the image of his son. So if you do love God even though you're frustrated and how badly you're doing it. If you are called by God, even though you're frustrated and now badly you're doing it.

The fact that you love him and are called. Shows that something has happened before time begins something has happened within God himself that caused time to begin and that has been a controlling factor in why God has done everything that he has done because he knew you he loved you before the world began and he determined in that love what would happen with you before the world began and that knowing you and that loving you are something that has happened in his son.

He loved you in his son before the world began, he chose you in his son before the world began, if you look at the end of our passage you can see that the logic nothing is able to separate us from the love of God, okay, so it's in God and say there's nothing in the creation and there's nothing in Providence that can undo what started in God, which is in Christ Jesus our Lord and so the loving and choosing and predestining have happened.

In God in the Sun the father loving and choosing in the Sun and so the very thing that causes us such frustration that we have come to love God and that we are not full but are not doing what our love would have us do that we have come to be called but are not fulfilling our calling those are evidence that our love for him shall at the last be fulfilled.

Our calling shall at the last be realized have. The wicked are not frustrated with failure to love God. They may be frustrated with the consequences or how humiliated they are that they can't do what they know to be good because of what God has made them to know about right and wrong but they're not frustrated that they don't love God and they are not frustrated that they're not being holy holiness doesn't matter to them, we are called saints we are called to be holy.

So for him he for you he also predestined what did he process us unto not just to come to repentance not just to believe not just to be made right with God not just to be adopted as children not just to grow and holiness. He predestined us to be conformed to the image of his son which means he predestined us to be saved through union with his son and he predestined us to be made right with him and forgiven and made worthy by his son and he predestined us to have the life and goodness of his son worked out in us by his spirit because he has predestined us unto that endpoint that we would be conformed to the image of his son why so that.

He that is the Lord Jesus might be the firstborn among many brethren this is how God has decided in creation and providence especially redemption is a part of providence this is how God is determined to glorify his son as the redeemer who is at the last the firstborn among many who had been pressed into his form who look just like him and if you love God and if you are called according to his purpose, it is impossible for.

Before things to end up any other way than for you to be made exactly like Christ loving God as you should delighting in God, as you should enjoying the fact that you are at the last or will be at the last able perfectly to love him.

So moreover whom he predestined these he also called so he shows that's where you're calling has come from those called he justified those you meet justified he also glorified okay, so you're justified you're loving God, you're not able to love him the way you should get but it is so certain that you will eventually love him perfectly righteously that he talks about are being glorified in the past tense as if it is already happened because what God has decided is just a certain even when it is still future as if it had been already.

In the past what then shall we say to these things if God is for us who can be against us and he makes an argument here from generosity and he makes an argument here from justice generosity, he who did not spare his own son as he generous enough to give us his own son, yes he delivered him up for us all well if he's that generous then the generosity has already infinitely exceeded every other possible thing, what is there that is as valuable as Jesus.

Nothing of course, he was generous enough to give us Jesus is there anything that you would keep from us, of course not so that's the argument from generosity he did not spare his own son but delivered him up for us all how so he not with him also freely give us all things.

So that's the argument for generosity, but there's also the argument from justice. Because our condemnation has already been swallowed up from G in Jesus God gave him up for us all Jesus as endured has suffered has been punished with everything that all of our sins deserve and so he switches to the courtroom language the justice guilty not guilty language.

In verse 33 who shall bring a charge against God's elect it has God who justifies the one who gave his son and the one who has declared us right just in his son through Jesus's righteousness and Jesus is a sacrifice cannot by his justness by his righteousness cannot now go back on that it is impossible it is as impossible for us to be condemned if we belong to God in Christ Jesus as it is for God to stop being God.

Which of course he cannot and he will not who is he can who condemns remember Jesus says the father has given all judgment and his hands that's one thing he earned so on the one hand he has earned our being made right with God and the other hand in his humanity in addition to his divine right as God the son he has earned the right to be the one who is the judge at the judgment.

Okay, so who is he who condemns it is Christ? You get to the judgment who's going to be the judge on the throne the Lord Jesus, well, what did he do to get to that throne? Christ who died in order to secure our forgiveness to pay for our sins and furthermore is also risen which he said earlier in the book earlier in the letter that he rose again from the dead on account of our justification so his resurrection is the proof, you know, the exhibit that you present at the trial how do we know that these have been atoned for well?

I present to you exhibit B the resurrection of the Lord Jesus Christ, which is incontrovertible evidence that every last one of the, Persons has been fully paid for he was raised on account of their justification the one who sits on the throne at the judgment. Is the one who has fully paid and can present his own resurrection as evidency of his having fully paid and he's already on the throne from which he shall judge but in the meantime what is he doing on that throne?

He's praying for us. As Paul wrote multiple times throughout the whole book of Hebrews who also makes intercession for us. So based on God's generosity that he did not withhold Jesus and based on God's justice with the absolute completeness of the payment and who it is, that is the judge.

The risen interceding Lord Jesus. We are sure that we cannot be condemned and that all things must work together for us so if that's true then yeah, let's take a list of the kinds of things that we experience that our sinful hearts and minds unbelieving hearts and minds are tempted to interpret as saying a this is not working out for my good that things are going poorly now or be maybe God.

Is a. Is punishing me. Not disciplining me, which he does he chastens us as necessary for our good but maybe God is doing this out of some form of punishment or justice. What kinds of things Troubles? Distresses persecutions. Famines. So yeah. Three out of four, maybe four out of four if he feels persecuted singled out by the Vizier of Egypt when the sons come back.

It's pretty it's like the longer list of all the things that Jacob is endure all these things are against me in the memory verse for this week and it's a list of things that that we also are tempted to see when people are against us persecution. When we feel like we have a need that's not being met famine when we have troubles or when we find ourselves distress about the troubles or nakedness or peril danger.

We see what's going on in the country and we know that in an earthly sense humanly speaking it is dangerous or even sword. He says as it is written for your sake, we are killed all day long. He says now that you have remembered the purpose of God from before the world began and the gift of God and the Lord Jesus Christ, you need to reinterpret how you see all of those other things in the way that you are taught to see them by Psalm.

44 verse 22. For your sake we are killed all day long. We are accounted as sheep for the slaughter. The reason these things happen is for the glory of God for your sake the reason these things happen is because we have been given and set apart by God as a special object special use for His glory.

You look at the sacrificial lamb and it was an honor to be for that lamb to be selected. It was a much higher end than to be. Wool for a number of years and then end up as mutton. Instead, it could be a sacrifice under the glory of God.

Now for us we don't end dead, do we? We end resurrected and glorified. So if between now and resurrected and glorified. God's mercy to us his wisdom for us is that we should suffer much then there is an honor that he would pick us to glorify. Him in that way for your sake we are killed all the day long, we're accounted as sheep for the slaughter.

So that we would take our eyes off ourselves and our self-pity and our drama. And look to him and remember in the light of who he is and what he has done. To be able to see what is going on in our life in that light and that's the conclusion he comes to in verse 37 is in all these things we are super conquerors.

New King James says more than conquer super conquers through him who loved us so he isn't just playing these things for us but he is sustaining us in that same love enabling us to super conquer. For I am persuaded that and then he just he lists a bunch of things that are created.

He says our confidence our security our certainty of his love our certainty of victory, they all are found in the creator himself. And so everything else has to serve those things they can't undo or turn back or hinder the plan or purpose of God. And so he picks all these created things neither death nor life nor angels nor principalities not powers nor things present nothing that's happening now boy things to come and nothing that's gonna happen in the future nor height nor depth nor any other created thing.

Shall be able to separate us from the love of God a love that is in God himself the creator cannot be undone but anything in any other creatures a love that began an eternity and that is from eternity cannot be undone by anything in time. Nothing is able to separate us from the love of God, which is in Christ.

Jesus our Lord Christ God and he grant us to live in the confidence and joy and sense of purpose even and especially. When we're frustrated by how poorly we are loving him. And we're frustrated by how often we are failing to be what he has called us to be remember that those are the greatest trials for the Christian but those are exactly the trials for which he has given us this portion of his work.

Let's pray our father we pray that you would help us to remember. That you have called us to be your children called us to be holy called us to be saints called us to love and serve and obey you we pray that your spirit would stir up in our hearts love for you and as we are still sinners and as that love must necessarily by.

Are still being in the midst of your work and us that love must be frustrated and often of cause of pain and grief for us since we are not doing what the love that you have given us for yourself would have us to do we pray Lord that you would help us to remember this portion of your word that you have given us yes for nakedness and famine and trouble and distress and persecution and sword and all of those other things.

But especially that you would help us to remember the lessons of this passage when we are distressed by the weakness of our love for you. And the how poorly we are fulfilling our callings make us to cling to you who have loved us from before the world begin to Christ who you have given for us and who sits now resurrected that you'll right hand interceding from the throne from which he will one day judge make us to cling to you and know that nothing.

Nothing can separate us from your love and that everything must absolutely work out for our good we ask these things in Jesus name. Amen.